The Inquirer

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LIFE AFFIRMATION

A REPORT appears in this issue from a young Unitarian who attended the International Religious Fellowship conference held in Switzerland a few weeks ago. The I.R.F. is an international youth association for Liberal Christianity and Religious Freedom. The president and secretary are young English Unitarians.

The subject of the conference was " Where is technical progress leading Us ?" And it would appear from the report that the conference was not happy about the destination, and wondered, indeed, whether technical progress had one.

Another article in this issue is by Mr. E. W. Martin. Mr. Martin lives in a Devonshire moorland village. He has written a number of notable books on village and provincial town life, and has another one in preparation on democracy. Mr. Martin questions the achievements of the welfare state.

The thoughtful young and the mature are asking the awkward question of modern industrial society; what does it all add up to and where does it lead to ? And this question is not asked out of pessimism but out of moral disquiet.

This on the surface is odd. In terms of the amelioration of suffering the post-war technical achievements are little less than a miracle. The economic depression between the two world wars is not forgotten by many. For millions it was a period of carking misery, spiritual as well as material. Even at the outbreak of the last war there were a million and a half unemployed in this country. Why then bother ? Is it hypersensitive to be troubled about what is now called affluence, and some of its social by-products ?

The Public Message

The answer is simple. Affluence does not settle every human problem. It never has. Many of the great ones of the past fled from it as they knew it in their days. Florence Nightingale ran away to the Crimea and was happier there in the stench and pain of a neglected war hospital than in the comfort of her home drawing room. St. Francis of Assisi on another level ran away from his father's wealth and embraced the most destitute form of poverty. If experience from the past is to be the judge affluence has never been enough.

Yet in one way or another it is the leading social message of today, joined with the adventure of technical achievement. Onwards and upwards for ever to an ever-increasing standard of living. Let us land on the moon and fly to the stars and we shall all be getting somewhere and life will be immensely worth living. This is the public message that mostly smothers all others. Indeed, it is assumed that there is something wrong in believing that any other is necessary.

Something Wrong

If, however, the serious dramatists, poets, artists, committed preachers, not to mention our two contributors, are to be believed, underneath the surface there is something wrong. But what ?

The easy answer from organised religion is lack of religion. But let every church be filled to over-brimming in the welfare state; let affluence or near-affluence fill the churches; let it be generous and moved by compassion and give of its plenty to relieve distress wherever it can be found. Would that silence the criticism ? The answer is known, and it would come genuinely from some of the churches. A society best merely on technical progress with the compensating conscience-clause of help in distress (assuming that the conscience is always active) is not a fulfilled society. It leaves all the ultimate questions unanswered.

What are they ?

Past and Present

Let time be foreshortened. Instead of comparing the present with the immediate past let it be compared with the distant past. There was a time in Christian history when this island was populated by about a million and a half people, and they spent a major part of their time in tribal and inter-tribal warfare. Let the evil of warfare be forgotten and other things be remembered. What happened to the economic serfs when they could no longer work and were consequently of no economic value ? What kind of life was lived by the men of the distant past scourged by plague and famine every decade or so ? Something has happened between that time and this. It can either be called the martyrdom of man or the glory of man. If it were martyrdom there would be no triumphant present or critics of it. It was a kind of glory, mysterious and awe-inspiring. Men in the past triumphed over suffering. They turned suffering into something greater than life itself and produced what exists now.

The ultimate question for the modern welfare society is, has the time gone past for all that ? Has man's nature changed so much that there is no longer any need for the spirit of man to find its home in a universe which is essentially spiritual ? Men always in their highest moments have recognised that there is something greater than life

itself. Only on those terms have men produced the modern state with its amelioration of suffering.

The Great Forces

The modern state therefore cannot turn its back upon the great spiritual forces that produced it. It has to live with them even as the past did. Let Albert Schweitzer say in his way what our two contributors have said :

"While the unthinking, modern world- and life-affirmation stumbles about with its ideals of power won by discovery and invention, the thinking world- and life-affirmation sets up the spiritual and ethical perfecting of mankind as the highest ideal from which all other ideals of progress get their real value."

SOCIAL JUSTICE AND THE WELFARE STATE

By E. W. Martin

MUCH of my time is spent in studying social history of the immediate and more distant past. Like every other person who thinks at all about social matters, I had formed some idea of our Welfare State, that has been functioning in Britain for about twelve years. While my mind was centred on certain aspects of the eighteenth and nineteenth centuries, I was prepared to accept the notion that we had made considerable progress in the maintenance of welfare and security.

When I came to look more closely into the matter—to look at old people in homes or hospitals, at the sick and injured, at the heavy expense accounts and benefits of directors and executives—I was far less sure about the reality of social justice. One of the few men in this country competent to speak about such issues is Richard Titmuss, Professor of Social Administration at the London School of Economics. His pamphlet, *The Irresponsible Society* (Fabian Society, 2s.), is a work of considerable value because it asks uncomfortable questions.

Too many people seem to believe that now "there is little to remedy in our social affairs". How true is this ? Professor Titmuss says that in the years ahead we shall need all our sense of responsibility, our democratic skill and social inventiveness to begin to close the gap of national inequality. In Britain now there are seven or eight million people living "close to the margins of poverty". Some are old, some are widows, some disabled through accident or chronic sickness, and others are employed in work where wages are perilously low.

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He also states that in the United States more than a sixth of all persons over sixty-five have no income of their own. "However unsuccessful they may be in solving this great moral contradiction, at least it can be said that in the United States an attempt is made to find out the hard facts of poverty and dependency. In Britain, we simply do not know". This is a grave sign of social irresponsibility. It points not only to a languishing of the social conscience, but to an extension of that inhumane attitude which characterised the governing classes in the past.

Party politics ought not to govern our minds in regard to social issues of this sort. The big questions are moral and cultural, not political. Our so-called "Welfare State" has produced a means test "relatively harsher today than in the middle of the war when the Determination of Needs was instituted on by Ernest Bevin; harsher in some respects than at the height of the slump in 1932; and even harsher in allowing relatively smaller payments for sick pay than in 1904 under the Poor Law".

The mythology of the Welfare State is complex. It is built up on secretiveness, folly, ignorance and irresponsibility. But it has been effective. It has done its job. People now believe that things are as good for the mass of the people as they should be, when in fact they are far worse than they ought to be. Too many forget that to see all this in perspective calls for enormous research and for a mind given over to the daily examination of social change.

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Certainly private insurance schemes cannot solve the big social problems in Britain. But this "fringe welfare" is growing, so much so that some of the big business corporations are on the way to becoming "a twentieth century equivalent of the medieval church". The present Government has insisted on the right of the employer to contract his employees out of the new National Insurance scheme. "More fringe welfare for the better-off will then provide the argument that Britain should lead the world in abolishing a state system of social security."

Titmuss points to the connection between social policy, fiscal policy and distribution of social and economic power. It is here, he rightly says, that "inequality has a dynamic of its own". Through the "anonymous authority of the City" power passes silently into the hands of those who have no political responsibility. The insurance companies and pension funds have, according to the Radcliffe Report, funds amounting to £600 million annually. The insurance companies tell the public little enough about their activities; and would not publicly disclose to the Radcliffe Committee the market value of their assets: "Nothing is known as to the number of individual 'top-hat' pension policies issued with a capital value exceeding £100,000, or of the total cost to the taxpayer during the last ten years of non-contributory back-service pension rights for directors and executives. Nor do the insurance companies or pension consultants tell us anything about the psychological and social harm they do to people in rejecting them or rating them as sub-standard for life and pension purposes".

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It is true that in America insurance companies have managed to enter the field of welfare in such a way that they have "done everything to make national health insurance unnecessary in the U.S.A.". In Britain directors of insurance companies have attacked the provisions of the Welfare State. Titmuss argues that there must be an "increasing flow of savings into the British domestic areas of public squalor"—such as the slums of Lancashire and the North, the dying coalfields of South Wales and Scotland and many of our out-dated hospitals, schools and other public bodies. But instead, money is moving toward the property markets in London and the South-East, Britain's area of private opulence.

It is very difficult to understand fully our new social needs, but it is not so difficult for the average person to look around and see how power is being used to promote inequality. The fact that a society becomes prosperous—becomes in fact an "Affluent Society"—does not mean that people should abandon the quest for equality. If that is abandoned then it is likely that the power of the financier will seem to be accepted as a greater power than that of the honest citizen, the social researcher, the minister, or teacher, or moral philosopher. If this should happen in Britain, as it appears to be happening now, then ours could be justly called an "irresponsible society" in so far as it had neglected what was permanent in favour of that which was mundane and transitory when set alongside the vistas of human destiny.

A LAYMAN'S DIARY

August 21 (Sunday). *North Norfolk.* We arrived here yesterday for a fortnight by the sea, and this morning we attended Morning Service at the parish church. David demurred at first, saying : "But it's *August*, and we're on *holiday* !"—but when I said that the service would last about 50 minutes, he did not press his objections.

The large church was full : the chants were simple and singable : and the organist was an expert accompanist, which is surely what every church organist should be. I have been a Free Churchman all my life, but I have never regretted that at school and college I grew to know and love *Hymns Ancient and Modern* and the Book of Common Prayer. (When I saw "545 : 165 : 172" on the hymn board, I found that without opening the hymnbook I could identify three old friends,

"Glorious things . . .", "O God our help . . ." and "Praise to the holiest in the height.") The sermon was about Saint Bartholomew: as with many Anglican sermons, one had the impression that it had been mainly composed during the ascent of the pulpit steps—and that seemed very right and proper. And the psalm we sang was, for some reason, the First Psalm for the Tenth Morning—and that seemed very right and proper, too.

(It was perhaps a little unfortunate, in view of my forecast to David, that the service lasted an hour and twenty-five minutes. We were sitting rather near the front: I do hope the Rector did not hear the crescendo of reproachful whispering which accompanied the latter part of his sermon: "Ten past twelve . . . quarter past twelve . . . *twenty* past twelve . . *and you said it would last an hour at the most* . . .").

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August 22. In the current *Inquirer* Peter Godfrey does well to remind us of the enlightened work of the American Unitarian, Dorothea Dix, in the field of mental illness a hundred years ago. We should not forget the pioneer work done at the beginning of this century by a British Unitarian, Mary Dendy (1858-1933) in the kindred sphere of mental deficiency. In the early 1900s, long before Parliament had made the care of the mentally backward a public duty, she had founded the Sandalbridge Homes for the Feebleminded, near Alderley Edge, in Cheshire, and was stumping the country trying to arouse some public concern in this neglected field. (She visited the Archbishop of York, Dr. Maclagan, at Bishopthorpe, and when she left he gave her his blessing, courteously choosing a form of words which would not offend her Unitarian susceptibilities.)

In 1914, when Parliament at last took action, and set up the Board of Control to co-ordinate and expand the hospital care of the mentally backward as well as the mentally ill, Mary Dendy was appointed one of the Board's first Commissioners. Since 1948 her homes (renamed after her death "The Mary Dendy Hospital") have been part of the National Health Service, but even in 1960 their staff and patients alike still keep alive the happy individualism of the arch-individualist, Mary Dendy.

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August 23. As a translator of the New Testament into modern English, Canon J. B. Phillips has placed us all in his debt (the story is told of a theology student who began an essay with the words: "As J. B. Phillips has well said in his *Letters to Young Churches* . . ."). He has just written *God is our Contemporary* (Hodder and Stoughton, 3/6d.) and today the *Guardian* prints a long extract from the book, in which he argues for the validity of the Resurrection in orthodox terms. "More often than not", he says, "it is sheer ignorance, sheer lack of study of the actual records, which makes clever as well as foolish men say, 'Well, of course, He was a great teacher, but I cannot accept the claim that He was divine.'"

The argument which Canon Phillips goes on to develop is an extreme example of the "either—or" variety: one must either accept the orthodox doctrine of the Resurrection, he implies, or one must maintain that the Gospel accounts are (in his own words) "a swindle," "a concocted story," and "mere human fabrications". No third view is possible, apparently.

When Canon Phillips discusses the Resurrection round his fireside with two or three fellow theologians of similar calibre to himself, does he employ this sort of argument, and this sort of language? I very much doubt it.

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August 24. Seaside boarding houses (sorry, guest houses), sometimes advertise "Children Welcomed", when what is really meant (as we have found, to our cost) is "Children Tolerated, But Only Just". Where we are staying at the moment, the children are *really* welcome, and everything possible is done to make them feel at home.

One helpful factor is that the proprietor and his wife have two engaging small children of their own, Anna (9) and Robert (5) who join with the visitors' children in everything that goes on. Anna is a devotee of the C.S.S.M. (the evangelical Children's Special Service Mission, an ally of the Scripture Union) whose earnest, likeable, tennis-flannelled students are conducting a three-week mission on the sands here, as they or their predecessors have done for over fifty years.

At lunch today Anna was telling us about it all. "The best book on earth is the Bible," she informed us, in song:

"If you read it once a day,
It will help you on your way;
If you read it once a week,
It will help you, so to speak;
If you read it once a year,
It won't help you much, I fear."

"And if you read it once every ten years?" I asked. "That wouldn't fit into the music," she replied disapprovingly.

FAITH AND UNDERSTANDING

"THOU SHALT LOVE"

By A. J. Long

THE two Great Commandments—love to God and love to man—so often described among us as constituting the essence of religion, do not seem, on the surface, to present any very intricate theological or philosophical problems. Nevertheless, they do pose certain difficulties, particularly for those who like to think out their religion. For example, it has often been pointed out that there is a certain illogicality in the very form of the Commandments—"Thou shalt love." How can one *love* to order? Normally, we either love a person or we don't. Occasionally, we may learn to love a person, whom, at first, we have found unlovable, but when all is said and done, love is essentially a matter of emotion rather than will, and to be told that we *must* love someone, in fulfilment of a moral principle, would seem to be a psychological impossibility. What sort of love then, is envisaged in the second Great Commandment?

There is also a special difficulty in relation to the first Commandment. We have all had some experience of loving other people. We know what is involved, even if we may have doubts about loving to order. But how can we love God, who, though we may believe him to be personal, can hardly be a person in the ordinary sense, and about whose very existence, some of us may have secret doubts?

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Some of these difficulties obviously spring from the word "love" itself. English is normally rich in near synonyms, each with a distinctive shade of meaning. But for some strange reason, "love" is made to do service for many different things—sexual experience, the strange passion which the "pop" singers moan about, the parent's concern for his child, the emotion of deep friendship—or even mere fondness for a particular type of food or any sensuous experience. ("I love Christmas pudding"—"I love the feel of the sunshine.") Since most of our theological ideas go back to the New Testament, it is worth noting that, in Greek, the original language of the New Testament, there are no less than three words for "love"—*philia* (meaning "dutiful or filial affection"—and often best translated, when the verb is involved, as "to like" or "be fond of"), *eros* ("passionate emotion"—almost always in a sexual context, and not found at all in the New Testament)—and *agape*. The latter is the really distinctive New Testament word. It was rarely used at all before New Testament times, and is not easy to translate. The Authorized Version "charity" (as in Paul's famous rhapsody in I Cor. 13) was a good attempt, since at one time, "charity" had a definite meaning, and despite the unfortunate associations which it has now acquired (hence the substitution of "love" in the Revised Version) it is still a useful word, when properly understood. *Agape* is essentially a matter of the will rather than the emotions. It means, basically, a determination to show practical concern and sympathy, and is associated with good deeds rather than feelings.

Now in most of the cases where "love" occurs in the New Testament, the original is usually *agape*—and this is true of the Great Commandments. When we are called upon to love our neighbour, therefore, we are called to show *agape* towards him, something which has a definite practical meaning, and which has

nothing to do with affection. "Thou shalt love thy neighbour" does not mean that we are necessarily asked to *like* our neighbour. Indeed, it is clearly impossible for us to *like* everyone (and the Commandment is intended to be universal in application). It should always be remembered that Jesus extended the Commandment to include enemies—and no-one can really *like* his enemies. Otherwise, they would cease to be enemies.

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In one of his published sermons, Dr. Leslie Weatherhead has a brilliant paraphrase of the Commandment we are now discussing. "Thou shalt love thy neighbour" means, he says, "Thou shalt adopt towards thy neighbour a sustained determination to show unbreakable goodwill, in order that the best qualities in the person 'loved' may be called forth." He goes on to point out that loving one's neighbour in this sense does not mean overlooking his faults, and he quotes the familiar expression about hating the sin but loving the sinner. One sometimes wonders how far this is really valid. Is it possible to distinguish between a man's essential self and his sinful acts? C. S. Lewis has argued that there is at any rate one person whom we love while hating his sin—namely ourself. However much we may hate our sinful actions, we still continue to love ourselves. But do we? The common assumption is that we do. The Commandment takes it for granted (though is often overlooked). But some psychologists maintain that the trouble with most of us is that we hate ourselves, and that we project this hatred on to others. What we have to learn to do, in other words, is to love and respect ourselves, in order that we may love others. But perhaps this raises issues too wide to go into at the moment.

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It is sometimes said that if loving one's neighbour merely means showing goodwill towards him, this falls far short of love. But it obviously depends what one means by love. In any case, real goodwill should never be despised. The latter part of Dr. Weatherhead's paraphrase is important—"To show goodwill in order that the best qualities in the person 'loved' may be called forth." Real goodwill can do precisely this—indeed, it can have a transforming effect on the person showing it, as well as the person on whom it is bestowed. "Loving our neighbour" may not mean liking him—but it does mean acting *as if* we liked him—and if we do, we shall probably discover in the end that we do like him. Christian love—*agape*—could be, in a very real sense, the greatest possible force for good in the world.

When we turn to love for God, the situation is a little more complicated. The word is still *agape*—but in what sense can we show goodwill towards God? In this case, of course, affection cannot be ruled out. Much depends on our attitude to the very difficult philosophical problem of the nature of our knowledge of God. But the mystic presumably feels drawn towards God by real personal affection, affection which grows out of the love which he feels that God shows towards him. The Evangelical too, will always feel a sense of deep personal gratitude towards God, for his saving power revealed in Christ. Even the healthy-minded and perhaps slightly sceptical liberal Christian apparently feels something akin to affection towards the mysterious Source of all things. Otherwise, why should he sing hymns of praise?

But whatever element of affection there may be in it, the love of God still remains essentially *agape*—a practical activity of the will. It means primarily striving to fulfil God's purposes in the world—to show forth his praise not only with our lips, but in our lives. Dr. Weatherhead has another useful paraphrase, all the more valuable in that it does not exclude affection. Loving God, he says, means "purposefully turning your whole being to the contemplation and study of God's ways with men, that, entering into the joys and delights of his kingdom, you may further his purposes in the world."

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It should be remembered in conclusion, that, as the New Testament consistently teaches, there is an intimate and inseparable connexion between both of the Great Commandments. There is a sense in which the first Commandment must always come first. We can only love our neighbours in so far as we ourselves are first caught up in the love of God. But in another sense, the love of man is prior to the love of God. As the First Epistle of John argues so trenchantly, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth his brother whom he hath seen, cannot love God who he hath not seen." It was because he loved his fellow men that Abou ben Adhem was blessed by the love of God. "We cannot know whether we love God" says St. Teresa, "although there may be strong reasons for thinking so; but there can be no doubt about whether we love our neighbour or no. Be sure that in proportion as you advance in fraternal charity, you are increasing in the love of God."

INTERNATIONAL RELIGIOUS FELLOWSHIP CONFERENCE

Over a Hundred Delegates

Report by Martin Davies

THE annual conference of the International Religious Fellowship was held this year in Switzerland, with the theme title, "Where is technical progress leading us?". It was attended by over a hundred delegates from free religious youth movements in Britain, Germany, Holland, Switzerland, and the United States.

Grenville Needham of Leicester was confirmed in office for his second year as International President; he has just returned to England, after visiting youth groups in Europe, including a lightning trip to Czechoslovakia. Ivan Knowlson, a past President of the UYPL, was elected into the IRF Secretaryship.

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"La Grande Dixence" is a massive new dam, now almost completed high up in the Swiss mountains. "It will be the largest in the world", said the guide proudly, as we climbed to the top and looked along its half-mile length. It could not, of course, compete with the splendour of the mountains around it, but one could not but gaze in wonder at the solid mass of concrete holding back the huge lake.

"Have there been any accidents during erection?"

"Well, yes, of course," admitted the guide, "But only 42 have died".

"The price of progress again, I suppose", granted my companion, with a cynical British glint in his eye.

Where *is* technical progress leading us? Forwards or backwards? Or is it after all just one enormous deception, a huge and cruel joke? Is "all our knowledge bringing us nearer to our ignorance", as Eliot suggested; or can we revert to the ever-hopeful doctrine of Man progressing onward and upward for ever? These questions, the Swiss Conference of the IRF set out to tackle.

The Problem

The growth of modern technology and automation, the attendant needs of a flexible economy and a mobile population, the increased emphasis on specialised education, and the development of a mass culture linked with popular entertainment: these factors have not only destroyed the old concept of a compact community; they have put in its place a nation-wide society, carved up into compartments, each with its specific task to perform. The *living community*, in which men were born, spent their childhood, worked and played, rested and retired: all that is going. And instead we find ourselves living in a compartmentalised society.

We have our cities and industrial estates, buzzing with activity in the daytime, silent as a spectre at night. We have our dormitory suburbs, striving frantically to struggle to life, but succeeding only in producing competitive living, delinquent gangs, a desire for drugs. There are entertainment areas, where hordes of people wander, in their cars and vans, searching neon-lit for synthetic satisfaction. There is mile-upon-mile of motorway—that perpetual no-man's land, where we streak along, hatched in with our thoughts and the car-radio. And there are the playgrounds—Miami, Blackpool, the Riviera—where all are

strangers-away-from-the-neighbours, and where all may spend their money and morals without a care for the future.

And if the living community is a thing of the past, what of the "living church"? Only the Catholic Church seems to have understood the problem; and it has not solved it, but rather has gone with the tide. It has created yet another compartment of life—the religious compartment, where spiritual debts may be paid, and the awkward IOU's of personal responsibility forgotten.

The Conference

No wonder, then, that the younger generation of religious liberals is concerned; and for seven days a hundred IRF delegates considered the problem. They heard Dr. Mohler from Switzerland talk on the implications of technology for underdeveloped countries; and they listened to the Rev. Joyce Hazelhurst, as she spoke of the potential dangers of modern living in the Western world. But above all, they discussed among themselves the effects of technical progress on politics, education, morality, entertainment, the arts and sciences, and religion.

Opinions differed and convictions clashed. In the group discussing religion and ethics, a Dutch student, who placed his faith in the coming of the Kingdom of God, found himself in full-blooded opposition to the Anglo-American group—both theist and humanist. For here was more than a clash of personal ideas; here was the traditional conflict between the empirical English-speaking approach and the representatives of continental idealism. On the one hand there are the Dutch and the Swiss, with their Biblical quotations alternating with comments from Nietzsche and Barth; on the other, there are the British and Americans—together with the Germans—whose main concern was for the meaning of freedom, and for the doctrine of personal responsibility which it implied.

Fellowship

But intellectual disagreements and academic disputes play only a minor part in an IRF Conference—as in real life. One moment members may be in the midst of a bitter conflict; and the next you may see them worshipping together, singing or dancing together—living together. For at the heart of IRF lies its liberal doctrine: that no difference of opinion or belief should be deep enough to affect personal relationships or common worship. And in living out that doctrine, IRF Week is more than a Conference, more than a holiday, more even than an experiment in international living. Rather it is a concerted effort to realise the disciplines of liberal religion.

As you look around the Hostel, you can find international understanding; but you will find international misunderstanding too. You will find the Germans trying desperately to make amends for the past—a past for which they bear no responsibility; and you will find the Dutch unable to forget, no matter how hard they try. You will find sincere young men and women looking for love and happiness, and hoping against hope that the barriers of custom, distance and language may be overcome. You will find drawing-pad artists and snapshot photographers, dreamers and businessmen. You will find a chemistry student whose days are spent gazing at gall-bladders and bile; and you will find a young candidate for the ministry, trying to reconcile his liberal faith with the harsh theology of Marburg University.

Everywhere you look, you will find girls and youths plucked out of their home surroundings, and suspended in time together. Technical progress has made their journey possible, but it has also made their journey necessary. Each one, in his own way, is concerned with the enigma of twentieth century life: it is allright for economists, concerned only to manipulate a mobile population, to remark glibly that a rolling stone gathers no moss; a more important proverb for contemporary society is that "an unsettled seed puts out its roots in vain."

Homeward-bound

In the report prepared at the end of the conference, Pfarrer Ted Ritter of Basle, emphasised two points: that the future welfare of society lies in men's hands—our hands; and that it is for religious liberals to set the standards that men must live by, to lead rather than be led, and to prove that freedom for the mind leads, not to licentiousness, but to personal responsibility.

The urgency and the scale of our task were emphasised by one final event of the Week. President Grenville Needham was refused a visa to visit our liberal religious friends in Budapest; no reason was given.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Innate Virtues

Sir: Col. T. Kelly in his letter published in the *Inquirer* of August 27th tends to spoil his argument by exaggeration.

History and present-day experience show that Altruism and appreciation of Truth, Goodness and Beauty may be fostered by, but do not depend entirely on, a belief in God and a belief in future life. If these virtues had not been innate to some extent in a considerable proportion of humanity prior to their introduction. Christianity and other ethical religions would not have won such widespread acceptance.

Woodbridge, Suffolk. Yours faithfully, R. F. P. Cory.

Sir: As a newcomer to the country and a relative newcomer to Unitarianism, may I say how much I have enjoyed following the very thought-provoking articles and letters appearing in the columns of the *Inquirer*.

I refer now to some recent remarks on humanism and theism by your correspondent, T. Kelly. Col. Kelly evidently believes that in a humanist society individuals would be motivated only, in the last resort, by self-interest. Is it not equally likely that members of many a "God-fearing" community may be motivated by this same self-concern in their anxiety to qualify for Heaven and escape damnation?

Security and serenity are, I feel, the qualities sought after by and associated with the believer in a personal God. I cannot believe that he is necessarily distinguished by the possession of a higher code of ethics from the sincere humanist who acts in accordance with the dictates of heart, mind, and spirit; yet your correspondent would be bound, if he is consistent, to uphold this view, since he holds that non-belief in a future life must result in "jungle law—the survival of the fittest". His assertion is, indirectly, that non-theism, whatever its form, leads to non-morality.

But one might ask, What of some devout Buddhists, e.g., from Burma, who subscribe to no god? I personally have been associated with several non-theists in South-East Asia whose general bearing and attitude to life has been a living example to Europeans who have hastened to describe themselves as Christians.

I prefer the honest disbeliever to one who believes simply because he has never doubted: and the believer who *has* doubted is a better believer than one who has not.

An adherent of an orthodox church once confided the whole of his doubts and disbeliefs to the minister. The latter, naturally, was bitterly disappointed, but could only conclude that his friend was a very definite Christian who just did not acknowledge himself to be one! Beliefs are important: they do provide a frame-work. But may we not accept "right spirit" as being more important than "right belief"?

Thomas Hobbs, writing in a century of orthodox believers, saw society in the same light as your correspondent sees it under humanism.

Andover, Hants. Yours, F. F. Farrow.

Sir: T. Kelly appears to have an odd opinion regarding humanism. He tells us that without a God man will only be answerable regarding his conduct to society, but is that not the case now. I do not have to accept Christianity to have concern for the well being of my fellow men, on the contrary, without a belief in a god or an afterlife I am much concerned with making this world a better place to live in. Mr. Kelly postulates that care for others is a Christian ethic, but it is also part and parcel of other religions and philosophies, it is by no means the sole possession of the Christian religion.

What T. Kelly says can be summed up as making what he calls God a form of super policeman. His argument would have some weight if it could be shown that if it were not for the fact that there might be a policeman around our entire population would turn criminal. The fact of the matter is that the brotherhood of man does not depend on what is termed the fatherhood of God, incidently, I am rather at a loss to understand why this object termed God is always represented as male.

Nottingham. Yours, Robert Mansell.

Oberammergau

Sir: Layman's Diary in the August 27th issue of the *Inquirer* refers to the Oberammergau Passion Play and the Third Programme

talk on the Play by Rev. Gilbert Cope. Perhaps it was a pity that Layman discussed a Play which he has not himself seen." I was fortunate enough to be one of the Unitarian Party led by Rev. G. W. Parkinson visiting the Play this year, and I also read, with great interest, the Listener talk by Mr. Cope.

Many of the points Mr. Cope raises are valid but I feel his over-critical attitude has blinded him to much of the real beauty and significance of the Play. First and foremost it is a corporate act of worship on the part of a small Bavarian community, and, as such, cannot necessarily be expected to conform to modern dramatic or theological standards, nor indeed was it intended originally to draw outside audiences, but rather to satisfy those taking part as a religious expression.

It is an incredible achievement that actors, musicians, craftsmen, all come from one small village. Mr. Cope criticises this and would have the Producer learn from Stratford. But would the Play still retain its local individuality if it became a finished modern production with visiting artistes? Undoubtedly it has lost its Medieval peasant vigour and is nineteenth century in conception and production, but we do still perform and enjoy nineteenth century drama and music. Mr. Cope has little to say of the beautiful artistic grouping and colour of the scenes, the appealing vocal and orchestral music, the talent and devotion of the actors, who submit to disciplined spiritual preparation for the Play.

I think that my fellow Unitarians found the Play a most moving experience. For me history came to life particularly in the Trial Scenes. Here was the theme familiar throughout the ages and only too much so in our own times—persecution of the rebel and heretic, mob hate, intrigue and hysteria, Pilate, a Roman and perhaps typical humanist, touching in his appreciation of Jesus but helpless before the forces of orthodoxy, the tool of the mob. As Unitarians we were free to make our own theological interpretations and appreciation of a religious expression other than our own but inspired.

Letchworth. J. E. Lindsay.

Sir: "Layman's Diary" refers to a recent Wireless talk about the Oberammergau Passion Play.

When I saw the Play last in 1910 I was much impressed by the production, particularly of the crowd scenes; though rather bored with the sheer length of the whole performance.

Given a play now so commercialised and publicised, with such a long religious tradition behind it, played by Catholic villagers for Catholic audiences, it is surely not surprising that a Protestant of the present day finds its production sentimental and so forth.

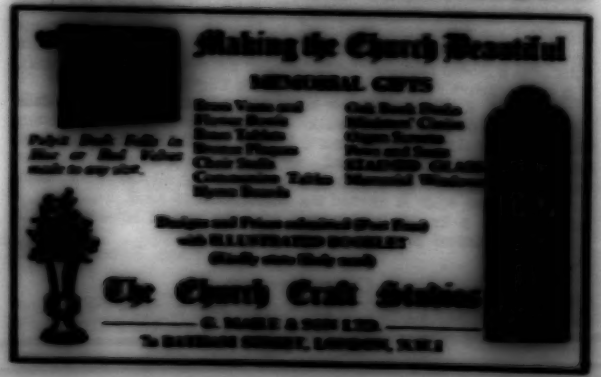
For anyone interested in "original medieval" Passion plays there are (or used to be before the last war) several little-known village performances in the same area. The only one I have seen was at Erl, near Kufstein, across the Austrian border.

*London, N.W.*11 Yours, R. M. Anthony.

Books and Persons

Sir: One is always glad to hear of worth-while books to look out for. I only wish we who live in far away places had the good second-hand book shops of London and Brighton! I was particularly interested in John Rowland's reference to Llewelyn Powys. I have not read the two books he lists but shall certainly look out for them. I did read and enjoy his published letters and, commenting on them to Malcolm Elwin, the biographer who wrote "The Life of Llewelyn Powys" he very kindly sent me a copy of this book of which the *Observer* wrote in 1946 when it was first published—"A full and remarkable biography of a most remarkable man." This generous gift from Mr. Malcolm Elwin I treasure particularly as it arrived on Christmas Eve two years ago and greatly enriched a Christmas otherwise spent alone.

Braunton, Devon. Yours, Winifred Cummings (Mrs.)



News Review

Golders Green.—All Souls' Church was on Saturday (August 27th) the scene of the wedding of two of its members—Miss Wendy Mead and Mr. Paul Adams. The bride is the only daughter of Mr. and Mrs. G. Roper Mead, formerly of Finchley and now of Twickenham. The bridegroom, only son of Mr. W. F. Adams and Mrs. E. N. Hall, both of Finchley, has recently returned from Singapore on completing his national service.

They met at the Golders Green church where both have held office in the Y.P.L. The bridegroom is an ex-treasurer of the S.E. region of U.Y.P.L. The bride is on the church committee at Golders Green and on the executive of the London District Provincial Assembly.

The Rev. K. C. Treacher, formerly minister at Golders Green and now at Stalybridge, conducted the service.

Padiham.—Family Service on Sunday morning, August 28th.—This service was well attended, and many people took part in the service.

Four readings written by Rev. M. Ratter were given—Unitarians speak to the Schoolgirl, Young Lady, the Happy Mother and the Grandmother. The lesson was the story of the Prodigal Son, and the life stories of Octavia Hill, Florence Nightingale, and Dr. Barnardo were read. The President offered the prayers, and the service ended with a christening, which was conducted by the Secretary. It is hoped to have more of this kind of service.

American Preacher

Essex Church, Palace Gardens Terrace, Kensington—Visit of the Rev. Robert Dale Richardson, B.D., of Concord, Massachusetts, 11 a.m., Sunday, September 11th.

Miscellaneous

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THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 11, 1960

ABERDEEN, Unitarian Church, Belmont Street, 11 and 6, Rev. W. B. TAVENER
ABERYSTWYTH, New Street Meeting House, 11, Mr. T. ELWYN NICHOLAS
ASHWORTH, Unitarian Church, Edenfield Road, 11.15 and 3, Rev. R. GILL
ALTRINCHAM, Dunham Road Chapel, 6.30, Rev. S. HOBDAY
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. HOBDAY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BIRKDALE Green (nr. Sowerby), Unitarian Church, 11, Rev. JOHN KELLY
BILLINGHURST, Free Church, High Street, 11, Rev. F. HANKINSON
BIRKENHEAD, Unitarian Church, Shaftesbury Road, 6.30 (September 18) Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. M. C. HARRIS
BIRMINGHAM, Wycombe Road, Church and Barrat Street Mission, Small Heath, 6, Rev. JOYCE HARGREAVES
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SIDDALL PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. LONG
BOLTON, Wednesday, 3, and Halliwell Road, 6.30, Rev. KENNETH WRIGHT
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Rev. J. H. TOWLES
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BELLAGE
BRIDPORT, Christ Church, Dorchester Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIGHOUSE, Unitarian Chapel, 11, Rev. G. RAYMOND JONES
BRISTOL, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BAILEY
BRISTOL, Oakfield Road, 11, Rev. A. H. SPRUCE, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 3.30 (Welsh) and 6.30, Rev. T. J. JONES
CHESTER, The Church of the Great Companions, Hamilton Street, 11, Mrs. INGE WOOD
CHESTERFIELD, Saltfill Unitarian Church, Royal Well, 11, Sunday School, 6.30 Rev. JOHN M. QUINN
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. W. J. MCELDOWNEY, 6.30, Mr. E. G. HAYDEN-TAYLOR
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. VALLANCE
CHRISTMAS COMMON, Ashtrees, 10.45 and 6.30, Rev. KENNETH TWISS
COVENTRY, Great Meeting House, Bridgeford Road, 11 and 6.30, Rev. E. H. MORRIS
CREWE, Free Christian Church, Heath Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Pitlands Road, 11, Rev. J. P. CHALK
DERBY, Wilson Street Chapel, 11 and 6.30, Rev. W. H. CORDELL
DERBY, Peter Gate Unitarian Church, 6.30, Supply
DONCASTER, Old Meeting House, 10.45, Rev. Basil Viney
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. ALEC L. PEARSON
DUDLEY, Ashley Street, Unitarian Church, 11, Sunday School, 6.30, Rev. P. C. WHITEMAN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUBLIN, Old Meeting House, Wood-Quay, 11 and 6.30, Rev. NORMAN ZIMMERN
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WORTHINGTON
DUDLEY, Unitarian Church, 71 Castle Street, 11, Mr. J. SEATON
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. HAROLD PEARSALL
EXETER, Gandy's Chapel, South Street, 6.30, Rev. Dr. F. D. MAURICE-ELLIOTT
Old Chapel, Hope Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Mr. ALLEN KERR
GLOSSOP, Hamilton Street, 2, Sunday School, 10.45 Mr. SYDNEY RAE and 6.30, Mrs. I. WILSON
GOSPORT, Queen Street, 3, Rev. JOHN M. QUINN
GREENOCK, Westburn Church (Presbyterian), 6.30, Rev. G. MASON BRADLEY
GUILDFORD, Ward Street Church, 11, Rev. R. E. GOODHEAD, 6.30, Miss L. M. SUMMERS
HALE CHAPEL, Ride Room, 10.45 and 6.30, Rev. G. J. PRICE
HALIFAX, Northgate End, 10.45, Rev. FRANK WALKER
HARWICH, Free Christian Church, South Terrace, 11 and 6.30, Rev. DOUGLAS HILTON
HASLEMERE, Great Meeting, Bolters Lane, 11 and 6, Rev. E. A. DAVIES
HASLINGDEN, Worsthorne Road, 11, Mr. T. TAYLOR
HEYWOOD, Providence Street, 6, Rev. FRANK WALKER
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PARK
KENDAL, Meadow Place, Unitarian Chapel, 6.30, Student
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11, Rev. S. MEEKOV, 6.30, Mr. F. H. CLEWS
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. GOLLAND
LEICESTER, Northampton Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, Free Road Street, 11 and 6.30, Rev. F. KENNEDY
LEWES, Westgate Chapel, 11, Mr. I. SUMMERS
LIVERPOOL, High Street, Unitarian Church, 6.30, Rev. H. W. ENGWELL
LIVERPOOL, Ancient Chapel of Toxteth, 11, Dr. P. N. TURNELL, 6.30, Rev. S. R. BOTTONE
LIVERPOOL, Hardie Free Church, 11, Rev. M. JOHNSON
LIVERPOOL, Hanover Street, Mill Street, 6.30, Rev. J. KENT MORGAN
LIVERPOOL, Gateacre Chapel, 11, Rev. S. R. BOTTONE, 6.30, Mr. G. CROSS
LIVERPOOL, Hamilton Road, Bootle, 11, Sunday School, 6.30, Dr. P. N. TURNELL
LIVERPOOL, Hope Street, 6.30, Rev. C. A. PIPER
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. ELWYN SAVORY
LONDON, Mill Hill, Pilgrims Road, 6, Rev. WILLIAM M. LONG
LONDON, Bloomsbury, Gordon and Hunter Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Essex, Ilford Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palmer Gardens Terrace, Notting Hill Gate, 11, Rev. HARRY H. ROBERTSON (from U.S.A.), 6.30, Rev. GRAHAM SMART
LONDON, Forest Gate, Upton Lane, 6.30, Mr. R. H. COSSICE
LONDON, Golders Green, Sheep Lane, 11, Rev. H. TAYLOR, 6.30, Miss E. KELLY
LONDON, Hackney, New Gravel Pit Church, Clarkson Place, 11 (Family Service) Rev. R. H. BOSTON
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DENNIS P. MAY
LONDON, Highgate Hill, Unitarian Church, 11, Rev. DORSEY ROBERTS
LONDON, Hoxton, High Road, 11 and 6.30, Rev. T. E. BRIDEN
LONDON, Islington, Upper Street, 6.30, Rev. A. V. FOX
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. ERNEST GIBSON
LONDON, Mansfield Street Church, Richmond Green, 6.30, Rev. JOHN KELLY
LONDON, Richmond Free Church, Crescent Road, 11, Rev. WILLIAM M. LONG
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. ANDREW HOBSON
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ANDREW HOBSON (also 6.30, 1st Sunday in the month)
LONDON, Welsh Presbyterian Church of Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. E. JONES
LONDON, Wood Green, Unity Church, Newsham Road, 6.30, Rev. R. E. GODDARD
LYTHAM St. ANNES (Ansdell), Chanting Road, 11, Rev. E. W. DEARDEN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Supply
MANSFIELD, Unitarian Church, Methley Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. BARTLETT
MANCHESTER, Failsworth, Pole Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE RONDEL
MANCHESTER, Mosley Church, Soden, 10.45 and 6.30, Rev. W. HILL WARING
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student
MANCHESTER, Rusholme Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield (September 18), 10.45, Mr. F. G. MARSH and 6.30, Mr. K. CRANEY.
MANCHESTER, Wythenshawe Road, Charlestown-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Bamhill, 6.30 Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MIDDLEWICH, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH
MIDDLETON, Old Road Chapel, 3.15, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN SPRUNG
NEWCASTLE (Rosendale) Bethlehem Unitarian Church, 10.30 and 6, Rev. JOHN MATHER
NEWPORT, ISLE OF WIGHT, High Street, 6.30 (also 11, 1st Sunday in the month), Supply
NORTHAMPTON, Kingsley Road Church, 6.30, Rev. L. TIBBLAND
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENDRY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BELAH
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, No Service
OXFORD, Manchester College Chapel, 11.30, (next Service October 2)
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, Supply, 6, Mr. J. E. THOMAS
PAHL LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DOBBS
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN STORRAR
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. E. W. DEARDEN
RINGWOOD, Hanks, The Meeting House, 6.30, Rev. FRANCIS TIBBY
RIPPONDEN Chapel, nr. Sowerby, Lanes., 3, Rev. R. L. PETTEGREW
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BAKER
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. ERIC PHILLIPS
SALE, Ashtons Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD (Ashfield), 6.30, Mrs. F. T. WOOD
SHEFFIELD, Pyebrook Old Chapel, 11, Supply
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. DONALD DUNKLEY
SHREWSBURY, High Street, Unitarian, 11, Rev. H. L. SHORT
SHREWTON, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. JOHN CHURCH
SOUTHEND-ON-SEA, Dunlop Road, 6.30, Mr. WM. SPOONER
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. E. NUTTALL
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
ST. HELENS, Cotteridge Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SHARPLES
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11, First Sunday in the month)
SWANSEA, Pantmill Free Christian Meeting House, 11, Rev. L. BAKER SHORT
SWINTON, Swinton Hall Road, 6.30, Rev. P. B. GODFREY
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TODMORDEN, Old Meeting House, Addiscl Road, 6.30, Rev. G. KERSHAW
TORRINGTON, Unitarian Church, 10.45 and 6, Mr. L. PRESTON
TORQUAY, Unity Church, of The Truman, 11, Rev. CHARLES EMERSON
TROWBRIDGE, Granger Unitarian Church, 6, Rev. S. STEPHEN
WALLASEY, Stanwell Church, Mount Road, 11 and 6.30, Supply
WARMAL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30 Sunday School
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. MARTINEZ
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. C. A. PIPER (also 6.30, First Sunday in the month)
WIGTON, Pennington, 2.30, Rev. G. W. PARKINSON
WILMSLOW, Unitarian Free Church, 11, Rev. H. BRAMLEY, Synd 6.30, Mr. F. KNOWLES
YORK, St. Saviourgate Chapel, 6.30, Mr. J. WALLER

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PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FITZGERALD, 112, Ruby Street, Scarborough, West Australia
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TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JAMES H. MCCRAE
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550, Tenth Avenue West, 11, Rev. A. P. HEWITT

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Women's League

The North East Lancs. Unitarian Women's League held their Quarterly Meeting at Todmorden. Miss Shaw conducted the service. Mrs. Stansfield was the Soloist. Mrs. G. W. Petts moved a vote of thanks to the Todmorden Ladies for their hospitality.

CHARITY COMMISSION

In the matter of the Charity known as the LAWRENCE HOUSE FUND

The Charity Commissioners for England and Wales give NOTICE that they propose after one calendar month to establish a scheme for the regulation of the Charity.

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THE SECRETARY, CHARITY COMMISSION, RYDER STREET, ST. JAMES'S LONDON, S.W.1 quoting the reference A.S/705.

Charles Pollitt

By the death of Charles Pollitt, at the age of 91, the Stockport Church has lost its President and a most loyal worker, and our movement in Lancashire and Cheshire one who laboured long on its behalf. He was born in Swinton and into our church there. At a youthful age his father died and he assumed the headship of his family. At 16 he was a Sunday School teacher, then superintendent. When he removed to Glasgow he found first the house he was to live in, next the two Unitarian Churches, and then his office. In Scotland he is still remembered by the older generation for his services to the churches and schools. It was at Stockport, however, that his longest years were spent. Here he was superintendent and member of the Vestry, holding the office of Warden several times. For over forty years he was actively associated with the Holiday Homes at Great Hucklow, being chairman of the Children's Home and also of the Homes Committee for a period. Many generations of young children now grown into grandparents have happy memories of "Charlie Pollitt" working in the kitchen on their behalf and producing surely the nicest porridge and rice pudding any of us ever tasted. None was ever left over—a wonderful tribute to his culinary powers. He was seen at his best in the setting of Hucklow and at his desk on Sunday afternoon. The Presidency of the Northern Sunday School Federation was followed by that of the Sunday School Association in 1943 and both offices he filled with distinction. He was also a very acceptable lay preacher travelling many miles to serve small causes. Many students and ministers have happy recollections of Sundays spent enjoying the hospitality of his home, for his wife, who predeceased him, also delighted in service to our cause.

The funeral service in the church and the committal at the Crematorium on August 22nd, were both conducted by the Rev. J. Kielty in the presence of representative gatherings. J.K.

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Prof. F. J. M. Stratton

We deeply regret to report the death of Prof. F. J. M. Stratton which took place at Cambridge on September 2nd. An obituary notice will appear next week.

Marriage

Williams-Davies—At Westgrove Church, Cardiff, on Tuesday, 9th August. Rev. D. Roy John officiated at the Marriage of Jane Davies of Cardiff to Vaughan Williams of Cwm, Ebbw Vale.

THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

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The Rev. C. G. Toone

The Unitarian fellowship in general, and the Western Union in particular, has lost a faithful servant by the death of the Rev. C. G. Toone, of Mountsorrel. Trained at Regent's Park College, he entered the Baptist Ministry after graduating M.A. at Cambridge and B.D. at London. His first settlement as a Baptist was at Colegate St., Norwich, and he celebrated his ministerial jubilee last year. After 22 years as a Baptist Minister, he became a Unitarian in 1931, and was appointed Minister at Ansdell. In 1936 he removed to Mountsorrel, largely through the influence of the late Donald Fraser, of Exeter, and combined the charge of the Mountsorrel Chapel with that of Newton Abbot. Owing to failing health, and on medical advice, he resigned the charge of the Newton Abbot Chapel a year or so ago, but at the request of his many friends he continued to serve the congregation at Mountsorrel until his death. A learned scholar, he had the knack of preaching simple and homely sermons, and endeared himself to all who knew him. For many years he organised the Western Ministers Conference at Penrod, and those who heard that wonderful "closing address" which he gave at Penrod a few years ago (and which led to his being invited to give the closing address at the next General Assembly) will treasure his memory. Throughout his working life he ministered to small congregations—first Baptist; then Unitarian—and did not despise the day of small things. Therefore, as some of us believe, we may apply to him the words of one of the greatest of the Baptists: "All the trumpets sounded for him on the other side".

G.R.I.

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